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EDITOR

T. C. Roy

OUR COVER

A farmer comparing the earheads of improved and local varieties of wheat grown in the demonstration plot in his field during the first *rabi* campaign

Photo by Gurcharan Singh

EDITORIAL

EVERY Extension worker knows the importance of campaigns for promoting the use of improved agricultural practices. A good educational campaign generates enthusiasm and starts a chain reaction ultimately involving all the persons, Extension workers and farmers alike, in a total effort for the achievement of the goal.

A badly conducted campaign, however, does more harm than good. Such a campaign creates dissatisfaction among farmers who even start suspecting the efficacy of the new methods. Superficial concern about farmers, glib talks and halfhearted efforts to push some supplies and information material on the part of the Extension workers, lead to such failures.

The first *rabi* campaign was immensely successful in the areas where Extension workers spared no efforts and wholeheartedly worked to put into action a well-planned programme.

The success or failure of a campaign thus is highly influenced by the zeal and sincerity of approach of the Extension workers.

The second *rabi* campaign which has just been launched is a challenge to the Extension workers. There is no doubt, however, that they will take up this challenge and rise to the task, and promote improved cultural practices on a yet wider scale.

TRAINING THE VILLAGE LEVEL WORKERS

J. V. A. Nehemiah

ON the Village Level Workers or the Gram Sevaks rests the penultimate responsibility of implementing the programme of the Community Development Projects meant for bringing about technological improvements in agriculture and all-round development of the villages. They are the vital link between the departments which sponsor the programme and the farmers. Upon the ability and skill of the Gram Sevaks, therefore, depends the success or the failure of the programme. This skill is acquired by the Gram Sevaks through the training imparted to them in specially established training centres. These training centres thus shoulder a tremendous responsibility towards the economic development of the country.

TRAINING THE GRAM SEVAKS

When the training programme of Gram Sevaks was first introduced in the country in 1952, it was of six months' duration, and the different subjects taught to them included agriculture, animal husbandry, public health, social education and Extension methods. It was soon realized that the six months' training needed considerable reinforcement in basic agricultural sciences. Consequently, basic agricultural schools were established in 1953 and 1954 and the training period raised to $1\frac{1}{2}$ years—one year in a basic agricultural school followed by six months in an Extension training centre.

In 1958, there were 88 basic agricultural schools and 56 Extension training centres functioning in the country. By this time several Conferences on Extension training and the Study Team on Community Projects had recommended that the training of the Gram Sevaks was still inadequate particularly with reference to agriculture, and that the training programme should be of at least two years' duration. The Government at this time had also taken a decision to stagger the establishment of Development Blocks and to cover the entire country by the National Extension Service by 1963 instead of 1961, which demanded a lesser number of Village Level Workers to be trained every year than was originally

planned. This was availed of to introduce a two-year integrated training course for the Gram Sevaks. For that purpose the basic agricultural schools and the Extension training centres were integrated into single institutions. So far 84 such integrated Extension training centres providing a two-year integrated training course have been established as against the target of 100 aimed at. Each training centre has provision for admitting 100 trainees every year.

The minimum academic qualification required for admission to an Extension training centre is matriculation, post basic or their equivalent. The age limit for direct recruits is between 18 and 30 years and is relaxable for departmental candidates. Trainees are selected for admission to the centres by a special committee consisting of the Principal of the training centre, other officials and non-officials. In the matter of selection, rural background, physical fitness, power of endurance, aptitude for development work, leadership and initiative, and ability to move with people are taken into consideration.

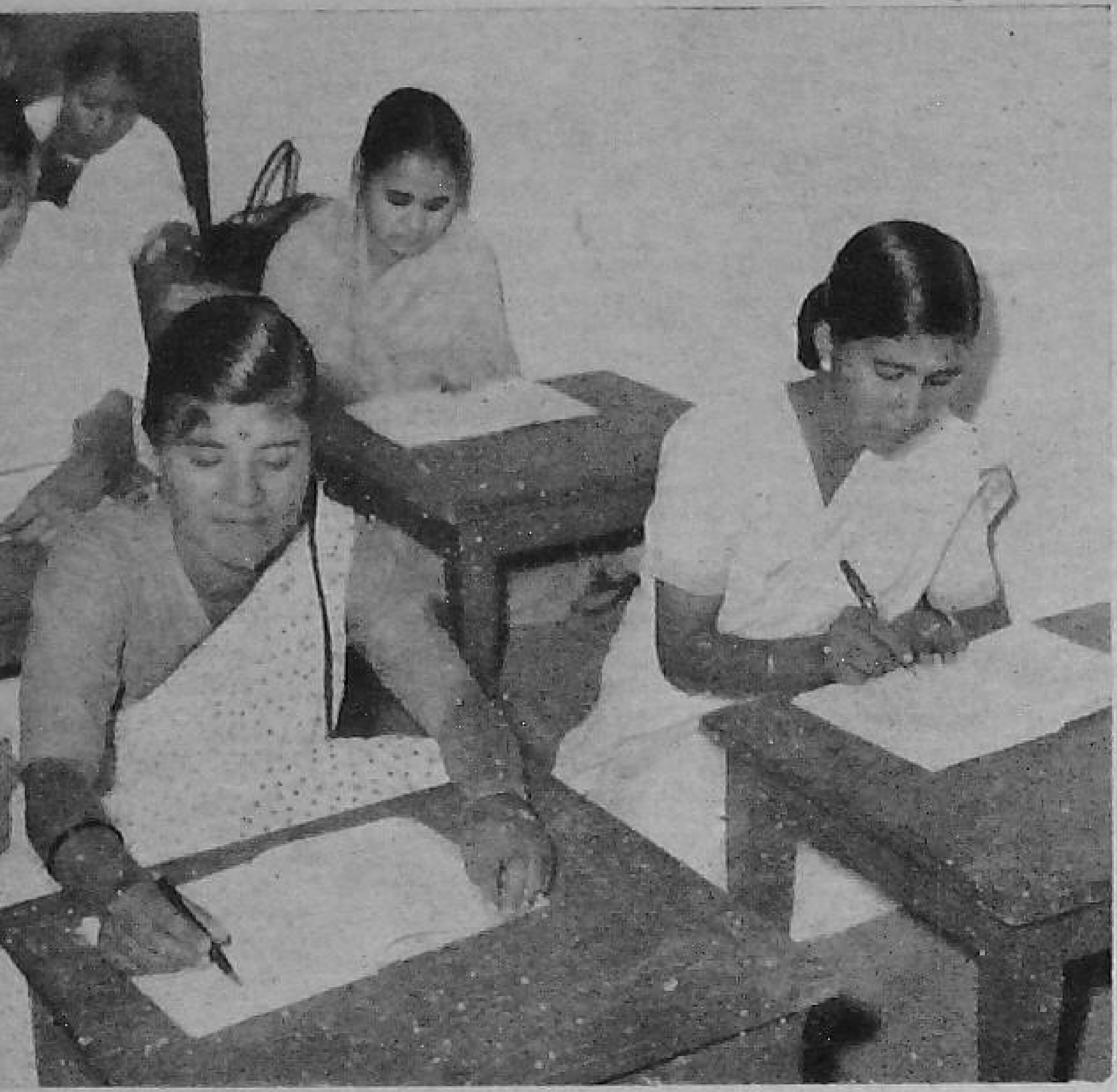
Stitching clothes is an important part of the Gram Sevikas' training programme

Students studying in the museum of a training centre

The methods employed for training the Gram Sevaks include school-room teaching, practical work on the farm and experience of working in the villages. For this purpose, a Development Block is attached to every training centre and a close inter-relationship is established between the Block staff and the staff of the training centre. The training centres are also invariably located in rural areas in order to provide the trainees an idea of the conditions in which they will have to work as Gram Sevaks. It is one of the functions of the training centres to follow-up the work of the trainees in the field. This helps the institutions to determine from time to time whether or not the training is adequate to meet the needs of the field.

TRAINING THE GRAM SEVIKAS

Experience gained in the working of the Community Development Projects has revealed that any programme designed to improve the standard of the village community has to bring within its fold the rural housewives also. It was accordingly decided in 1954-55 to assign two Gram



In the class room of a Home Science Wing

Sevikas or lady workers trained in Home Science to each of the 1,800 Community Development Blocks envisaged to be established in due course. For training these Gram Sevikas, 27 Home Science training centres were added as wings to the selected Extension training centres. In each of these wings, 20 Gram Sevikas undergo one year's training. Their training programme includes theoretical and practical courses in foods for the family and nutrition, clothing for the family, mother and child care, housing, management of the home, health and sanitation, handicrafts and cottage industries, agriculture and allied occupations, cooperation and Extension methods.

After completing the training, the Gram Sevikas are posted in Blocks to work with the rural homes to bring about desirable changes in home practices, food habits, sanitation and standards of living.

In 1958, the Government took a decision to remove the distinction between the Community Development Blocks and the National Extension Service Blocks and to post two Gram Sevikas in all the Blocks. This raised the total requirements of Gram Sevikas to 10,000. The programme of training has accordingly been stepped up from 1959. The capacity of 24 wings is being expanded to admit 40 trainees in each wing. Twelve new centres with a capacity of training 40 trainees a year, are being established in 1959, and eight additional centres would be established in 1960.

YOUTH WORK

Youths in the villages are the future farmers of the country. Only they can influence their parents more than anybody else. Work among the farm youths is, therefore, considered to be an important part of all Extension training. One instructor in each training centre has been trained in youth club activities, and every Extension training centre organizes a few youth clubs in its neighbourhood with a meaningful and positive programme for the rural young men.

VILLAGE ARTISANS

Servicing of agricultural implements at village level presents many problems. This work is carried on at present by the village artisan who continues to use his crude implements and satisfies only the minimum needs. An experiment is being tried in 22 selected training centres to provide intensive training to village artisans, and to a lesser extent the Gram Sevaks, in the repair and maintenance of agricultural implements by setting up agricultural workshops. Each workshop admits about six to ten artisans for a one-year course.

To-day, seven years after the initiation of the programme, we have the satisfaction of having developed training centres which would fulfil the target of training 50,000 Gram Sevaks and 10,000 Gram Sevikas by 1963. So far 35,000 Gram Sevaks and over 1,200 Gram Sevikas have already been trained.

The consciousness and enthusiasm of the villagers during the past few years have increased rapidly. The quality of the training of the Village Level Workers has to keep pace with this awakening. Our efforts are now directed to a vigorous

programme of improving the quality of Extension training. Most of the principals and instructors of all the Extension training centres and Home Science wings, numbering over 1,000, recently underwent a short course in Extension methods and techniques of teaching. Encouraged by the success achieved, it is proposed to continue these courses for a longer period in a few Extension education institutes. In addition, subject-matter refresher courses are also organized for the instructors in agriculture, veterinary and home science colleges, particularly during the summer vacation. This helps the instructors to periodically refresh their knowledge of the subject-matter. So far 35 such courses have been conducted.

Refresher courses are now being organized in the training centres to brush up the scientific knowledge of the Gram Sevaks who have spent at least four years in field service.

So far, over four crores of rupees have been spent in building up these training facilities for training the personnel required for the community development work at the village level. As for the future of these institutions, a large number of them would be required, even after the present training programme has been completed in 1963 for training the replacements and reserves. The surplus training capacity available would always be utilized for periodical refresher courses for the Village Level Workers who have rendered more than four years' field service. These institutions would, therefore, be regarded as permanent, and adequate facilities would be provided so that they work more efficiently.

Village artisans undergoing training in a workshop

HYDERABAD WORK SEMINARS

Another step forward in Extension education

G. S. BAWEJA

THE "unique and unprecedented" series of ten work seminars on Extension education which concluded recently in Hyderabad has been an outstanding success in training the instructors of Gram Sevaks in effective teaching methods. The seminars are sure to result in improving the quality of training the Village Level Workers receive and fill up the lacunae in the training programme.

Though the physical targets regarding training the requisite number of Gram Sevaks and Gram Sevikas within the stipulated period have been achieved, the question of improving the quality of instruction, however, has been uppermost in the minds of those connected with Extension training.

This question was taken up as early as 1953 in the First Extension Training Conference held at Bhopal. One of the main recommendations made there was that the staff of the Extension training centres should be given intensive training in the concepts, principles, methods and techniques of Extension before they are given teaching assignments. These views were endorsed by the subsequent conferences on Extension training held at Bangalore, Simla and Mount Abu. The Agricultural Extension Development Seminar for Asia and the Far East held at Bhopal in December, 1955, also expressed similar views.

The first National Subject Matter Seminar held at Srinagar in 1957 and the Committee On Plan Projects' Study Team recommended that a few Regional Extension Institutes be established for giving three months' training in Extension education to the instructors of Gram Sevaks. It was realized, however, that even if these institutions were set up immediately, at least four years would be required to train the full complement of about 1,150 instructors working in the different Extension training centres. To overcome this shortcoming it was decided that a series of ten short and concentrated work seminars should be organized to train the staff of the Extension training centres in Extension education. Accordingly, ten such seminars were organized at Hyderabad from April this year onwards. About 850 principals, and instructors of the Extension training centres, Home Science wings and agricultural workshop wings attended these seminars.

The main objectives of the seminars were :

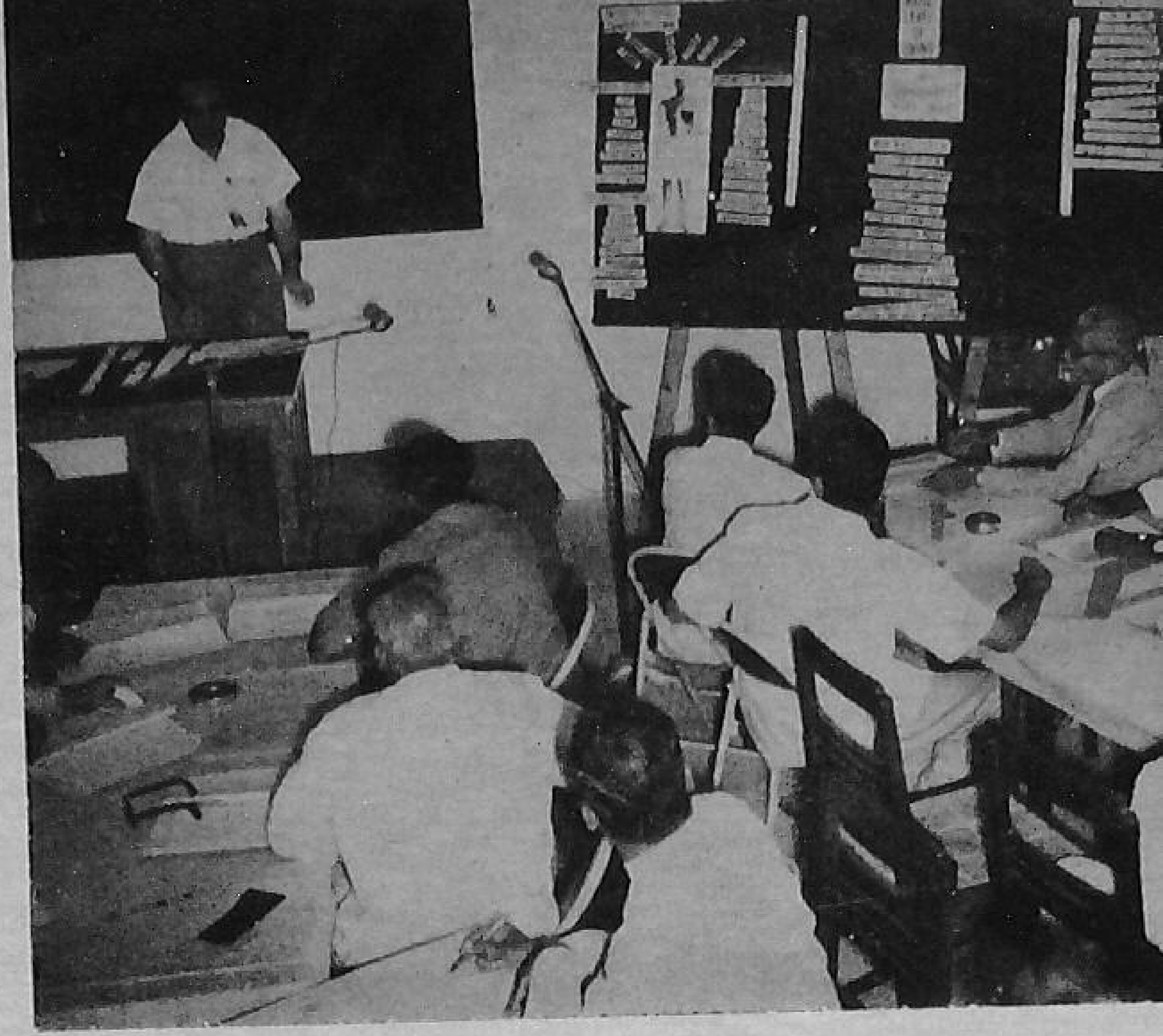
1. To provide teaching situations and learning experiences to the participants.

2. To develop an increasing understanding among the participants of the educational processes and the basic

principles of learning and teaching, and to inculcate among them the procedures and techniques of their application both in class-room and field situations.

3. To provide a platform for discussing the problems of teaching and pooling up experiences.

4. To give an opportunity to the participants to informally discuss various problems connected with Extension training with the Central authorities.



A discussion in progress

A very intensive programme of 11 working days was drawn up by the various experts in the field of Extension for every seminar. The suggestions received by the State Governments were also kept in view. In addition to ten most important topics such as effective use of syllabus, preparing the course outline and lesson plan, use and preparation of audio-visual aids, conducting the result and method demonstrations, use of library, making the practicals educative, etc., which were to be discussed in each seminar, some eight or nine additional subjects were also included in the schedule of talks. In the first seminar, which was exclusively meant for the principals of the training institutions, administrative and organizational matters were also discussed.

At the inauguration of the first seminar

LECTURES

Two talks of one and a half hour's duration each were given every forenoon by eminent speakers. These were followed by lively discussions amongst the participants which helped to clarify doubts and misunderstandings. The speakers, who belonged to the Directorate of Extension, T. C. M., Ford Foundation, Community Development Ministry, State Governments and private institutions, also acted as instructors and consultants.

WORK GROUP DISCUSSIONS

The participants in each seminar were divided into five work groups. In the first week, five most important topics were discussed by each group by rotation. During the second week, five additional topics were discussed. The participants prepared individual reports and assumed the responsibility of initiating and finalizing the discussions on the respective subjects themselves. This afforded them an excellent opportunity to have collective

thinking and to contribute their suggestions and experiences. A consultant was assigned to each group to render advice whenever needed.

A steering committee comprising the leaders of the groups and staff members met every evening. The progress made by each group during the day was reviewed and the difficulties experienced by the group were brought forward and necessary steps were taken to remove them.

PRESENTATION OF REPORTS

The last two days of every seminar were set aside for the presentation of reports by each group. The groups adopted a variety of methods for the effective presentation of their reports. This created a strong feeling of healthy rivalry. All the participants were seen working at late hours in the night, preparing and rehearsing for the presentation. This gave them a very valuable experience because they could make use of the new techniques, skills and methods learnt during the seminar.

GUIDE BOOK

Along with the talks delivered in the seminar, the reports developed by the various groups were compiled in the form of a guide book and a copy was given to all the participants on the day of their departure. These books reflected the outcome of the thinking of the participants and made everyone feel proud of his or her contribution.

SPECIAL INTEREST MEETINGS

A few special talks were arranged on allied subjects during each seminar. The topics were selected by the participants themselves and the talks were given by experts in the field.

ARRANGEMENTS FOR THE PARTICIPANTS

The participants reported a day prior to the start of each seminar. Three to four of them coming from different States were allotted a room. This helped in developing a closer understanding among the participants and breaking the State barriers. Folders containing the outline of the programme and the list of books available in the library were handed over to them on arrival. On the first evening, an introductory dinner was arranged. Several committees such as food committee, cultural committee, hostel committee were organized. On the third or fourth day, a variety entertainment show was given by the participants. Besides its recreational value, this programme really lifted the curtain of formality and shyness.

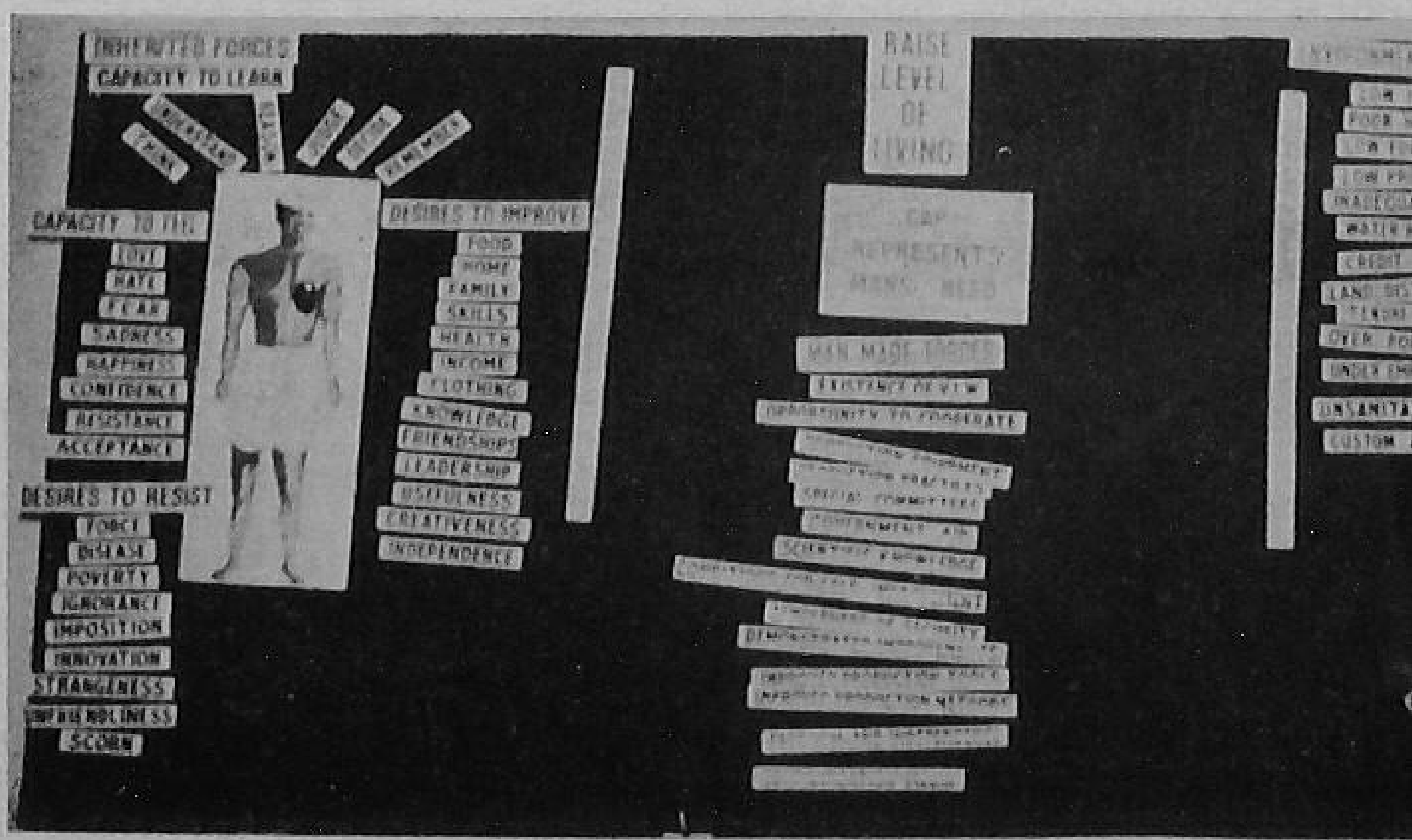
In addition to this, a conducted study tour to the interesting spots in and around the city was arranged on Sundays.

APPRAISAL OF THE SEMINARS

Towards the end of each seminar, the participants were asked to give frank opinions regarding the seminar on a prescribed evaluation sheet. The object was to effect further improvement in conducting subsequent seminars. The success of the series of seminars can be judged from the praise and satisfaction expressed by almost all the participants about their usefulness for learning Extension training methods.

Of course, this is just a beginning. The comprehensive three months' courses in Extension education will be organized at three Regional Extension Education Institutes. The first such institute has already started functioning at Nilokheri.

Various teaching aids including the flannelgraph were extensively used during the seminars



EXTENSION WORKERS AND HUMAN RELATIONSHIP

CHANDRIKA PRASAD

TO-DAY, the problem of human relations is the most crucial one in our complex and ever-changing society. It concerns how to deal with people, either individually or in groups. Though it looks so simple in words, it is as difficult and complicated as human behaviour itself. The challenge is that of realizing and understanding human nature and behaviour in social relations with a view to promoting social and national growth.

The nation-wide Community Development Programme emphasizes the advancement of people—economically, socially, and spiritually. Moral and spiritual development is basic to all activities designed for the betterment and welfare of the people and the nation. This would be the outcome of the Extension workers' attempt to bring about changes in the traditional outlook of rural people. Undoubtedly, this is not a simple job, particulary in our situations.

It looks pertinent on the part of Extension workers to understand how people develop their individualities and function in the society. The task becomes more complex when people unite together in a group, formal or informal. The interaction among people results in more complications. Extension workers, therefore, should thoroughly know the concept of group dynamics, how groups operate and how people act and interact under different circumstances. For its proper functioning, the worker has to set the group environment conducive for suitable working. He is expected to exhibit belief in the worth of individuals and respect their feelings and social and cultural values. Extension workers have mainly to deal with rural adults who are mostly ignorant and illiterate having a wide range of individual differences among themselves. The abilities of Extension workers to cooperate and work with adults determine the outcome of their devotion and skill.

Our feelings have a great bearing on what we usually do. Our behaviour in the group and in the society is very much influenced by the feelings we have. Naturally, workers with good attitudes, ideas, and feelings are an asset to the nation. Such feelings are valuable for establishing good relations with individuals and groups.

Functional workers have faith in the individual potentialities and abilities. They by nature like to see every person develop into a cheerful and mature personality. They never let the matter to chance, rather, help people solve their problems. They minimize and soothe the conflicts between different groups.

Our approach in human relation would not be genuine, unless, we develop in ourselves a sense of concern—concern for the people, for the community, and for the nation. The love and devotion for the country would create the true incentive for service, sincerity, and responsibility. Worthy citizens with enthusiasm, zeal, initiation, and drive are the first essentials

both for a developing and a developed country. These qualities are more a matter of heart, rather than qualifications and designations. Community service requires workers with a sense of sacrifice for the humanity in general.

Truly speaking we are far behind in this respect and need to equip ourselves with zeal and energy to work, to co-operate and to promote national prosperity. Self-analysis and personal observation would indicate where we are and why. The urgent need of ours is to overcome forces of self-interest, greed for false recognition, and the authoritative bent of mind.

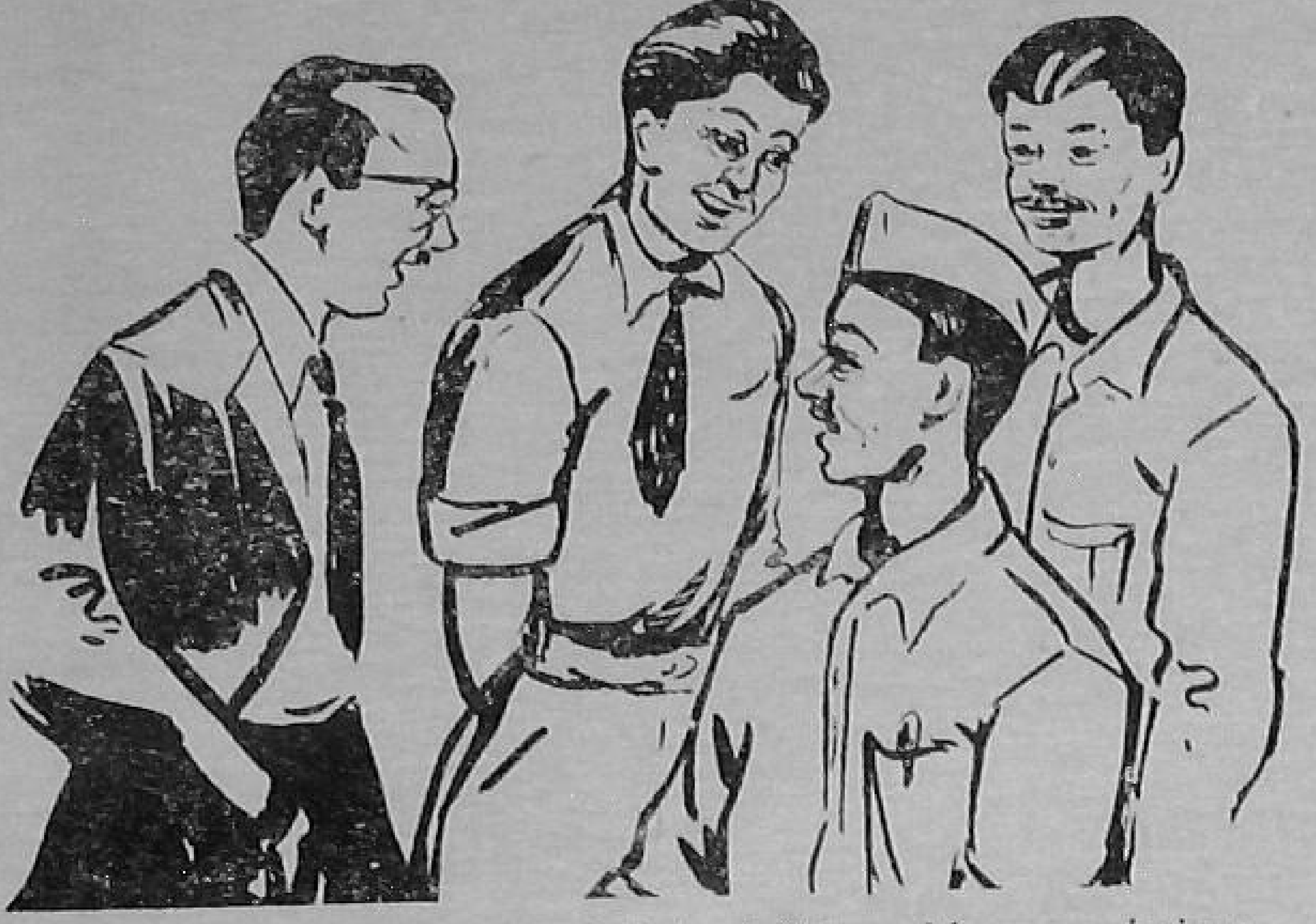
The fundamental and basic principles of effective personal and professional relationships are applicable to Extension workers also. Every individual is expected to maintain certain standards of performances and relations between him and his administrators, between him and his subordinates, and between him and the other members of the society. For effective working relationships, we have to have some ideas about our administrators, our subordinates and our own responsibilities.

A smiling Extension worker is popular with the farmers

The concept of mutual understanding, mutual liking, and mutual respect is the basic guide for the administrators and their co-workers. These become indispensable if effectiveness and efficiency in working is desired. To acquire these qualities, we should be democratic in words and action, in deeds and dealings. The role of leadership lies in keeping the workers in good relations and harmony to achieve the desired ends. The inefficiency of co-workers does not only indicate their disqualifications but also some weakness on the part of the administrators too. It is the duty of the administrators to stimulate and motivate the workers in the right direction by their noble and democratic dealings with the right use of reward and punishments. But what about our administrators and the poor subordinates? To most of them the rewards are paid in silence and the punishments are given in the form of bad confidentials. Undoubtedly, this is not a good human relation at all. This is discouragement which leads to frustrations and unwillingness.

Besides, the Extension administrators have the responsibility of training the workers to develop their potential leadership abilities. The training should be emphasized through in-service training, induction training, formal study leave, conferences, seminars, meetings and so on. Certainly, the actual performances of the administrators in day-to-day life would be of much educational value to the workers.

The Extension workers' cooperation with the administrators is likewise indispensable. We have to acquire some ideas about how to work with our administrators to gain their liking and will. The administrators are human with human failings, and so are other workers. The administrators may resent what we feel worthwhile. Unquestionably, our right approach would be to minimize these undesirable relations and promote working and



Appreciation of good work helps build good human relations

efficiency. Here are some of the important suggestions which may be helpful in this direction:

1. A good Extension worker is well informed, smart and well behaved.
2. He is punctual and sincere in his duty.
3. He is cooperative, free, frank and friendly in dealing with his co-workers and others.
4. He is community minded and a true citizen of the nation.
5. He is courteous with each and all.
6. His smiling, happy and cheerful approach influences people and leaves a lasting impression on them.
7. He shares the joys and sorrows of the people and has a sense of sacrifice.
8. He gives recognition to his fellow-workers whenever possible and congratulates them for their co-operation and efficiency.
9. He encourages and appreciates even the little achievements of rural people.
10. He respects the administrators and keeps them fully informed about the progress of the work.
11. He invites and welcomes all the interested local people to the meetings and other such functions.
12. In emergency, he does not delay things and without waiting for assistants and other fellow-workers does his best on the spot.

Progress is the product of sincere initiation, cooperation and drive. For good cooperation a good human relation is fundamental and indispensable.

Extension workers are the backbone of the whole programme. Their inefficiency and unwillingness would be fatal to the nation. They need, therefore, to have a sense of sacrifice, not for themselves alone but for the coming generations. Let us work with strong determination and good will towards human and social welfare.

CONDUCTING DEMONSTRATIONS

J. S. Garg

AMONG the different methods of Extension, conducting a demonstration is one of the most important. The object of conducting a demonstration is to show farmers the new practices based on adequate scientific research and let them find out for themselves their merit.

A farmer usually prefers to follow traditional cultivation practices because their results are well known. As his acreage and margin of profit are very small, it is natural that he cannot afford to readily accept and experiment with a new practice and risk getting lower yields. Thus, it is not unnatural, if before accepting a new practice and making any change, he wants to measure its advantages. He is also not wrong if he suspects the efficacy of the practice and dislikes to change over to it. But this does not mean that the farmer is disinclined to make a change in the existing methods of farming. He is equally keen to adopt changes and take benefit of the new practices, provided he is convinced about their economic gains.

Demonstration is distinguished from experimentation in that a demonstration shows a known truth while an experiment is a search for truth. A demonstration can be of two types, *method demonstration* and *result demonstration*.

The method demostration is used to show how to carry out a practice, for example, how to use a spraying machine. The result demonstration compares an improved practice with the traditional one. In the result demonstration, the improved and the old practices are simultaneously followed in adjacent pieces of land with a view to comparing their effectiveness. It is a new method of teaching farmers the practical application of an established fact or a group of related facts.

A demonstration creates confidence in the Extension worker, motivates interest in visitors and convinces them of the superiority of the new technique. It furnishes a dependable check upon the basic soundness of the recommendations and the programme of work.

A demonstrator should be conscious of his responsibilities for the successful completion of the demonstration. He should take the following points into consideration while conducting a demonstration.

Location of the Demonstration

1. The demonstration should be located in a community where there is a problem and where the practice to be demonstrated offers a practical solution. The farm where the demonstration is to be located should have a definite problem with reference to the particular practice being demonstrated. The farmer should have the confidence and respect of his fellow farmers and he himself should be interested in improving his farming practices.

2. The demonstration should be conducted in a place which is easy to reach for the majority of the people concerned.

3. A farm selected for conducting the demonstration should be as typical of the community as possible.

Planning the Demonstration

1. The plan for conducting a demonstration should be prepared well in advance. Those practices which are based on the felt needs of the farmers should only be demonstrated. As far as possible only one practice should be demonstrated at a time.

2. A result demonstration should be set up in such a manner as to provide a comparison of the results. The half field demonstration is always preferable. Both the sub-plots having the old and the new practices should be parts of one plot having similar characteristics of soil and other conditions. Both should have boards fixed in front of them indicating the practice followed. The demonstration plots should be separately bunded so that visitors are able to distinguish between the plots of the new and the old practices.

3. In a result demonstration, records of the cost and returns data should be maintained regularly and accurately for both the plots so that at the end, the net gain by following the improved practice may be ascertained. A calendar of operations should also be maintained.

4. A provision for the follow-up of the demonstration should always be made by making available suitable literature on the subject to the farmers.

5. In case the demonstration is successful, wide publicity should be given to it and arrangements should be made for outsiders to visit the plot, particularly at the time of harvest.

6. Similarly, in a result demonstration the harvesting of the crop should be done by the demonstrator himself before a large gathering of farmers.

7. The results of the demonstration should be discussed with the farmers in a meeting and a summary of the records should be placed before the audience to convince them of the superiority of the new practice. This will dispel the doubts of the farmers about the new practice and will lead to its adoption by them.

8. Posters and charts showing the results pertaining to the physical and economic advantages of the new practice should be prepared and photographs should be taken with a view to utilizing them as teaching material.

9. A complete history of the demonstration should be prepared for future reference.

A demonstration is not complete unless all the questions of the villagers are fully answered. Here a Gram Sevak is seen answering questions put by the villagers, after demonstrating the working of a mould-board plough

Conducting the Demonstration

1. The new practice should be presented very carefully and patiently to an individual or a group. The principal steps involved in the operation should be listed separately and the key points stressed. The use of illustration should be made to its maximum so as to make the talk interesting.

2. The audience should be told clearly as to what, why and how a particular practice is being demonstrated.

3. Individual farmers should be given opportunity to try out the practice and discuss it in a meeting.

4. The demonstrator should ask questions and correct errors politely.

5. Farmers should be encouraged to ask questions and they should be fully answered.

6. The demonstrator should do the entire job himself and never depend for help upon others as it is most likely to create an impression upon the audience that the worker himself is not well up with the practice.

There is no doubt that if the technique of demonstration is employed precisely and properly in all its aspects, the traditional practices can be easily replaced by the improved ones. Once the farmer is convinced about his net gains from a new practice, he will not only put it into action but will become its advocate.

A good result demonstration makes it easy for the farmers to compare old practices with the new

A New Tool For Extension Workers

PORTABLE MULTI-PURPOSE BOARD

C.S.S. RAO

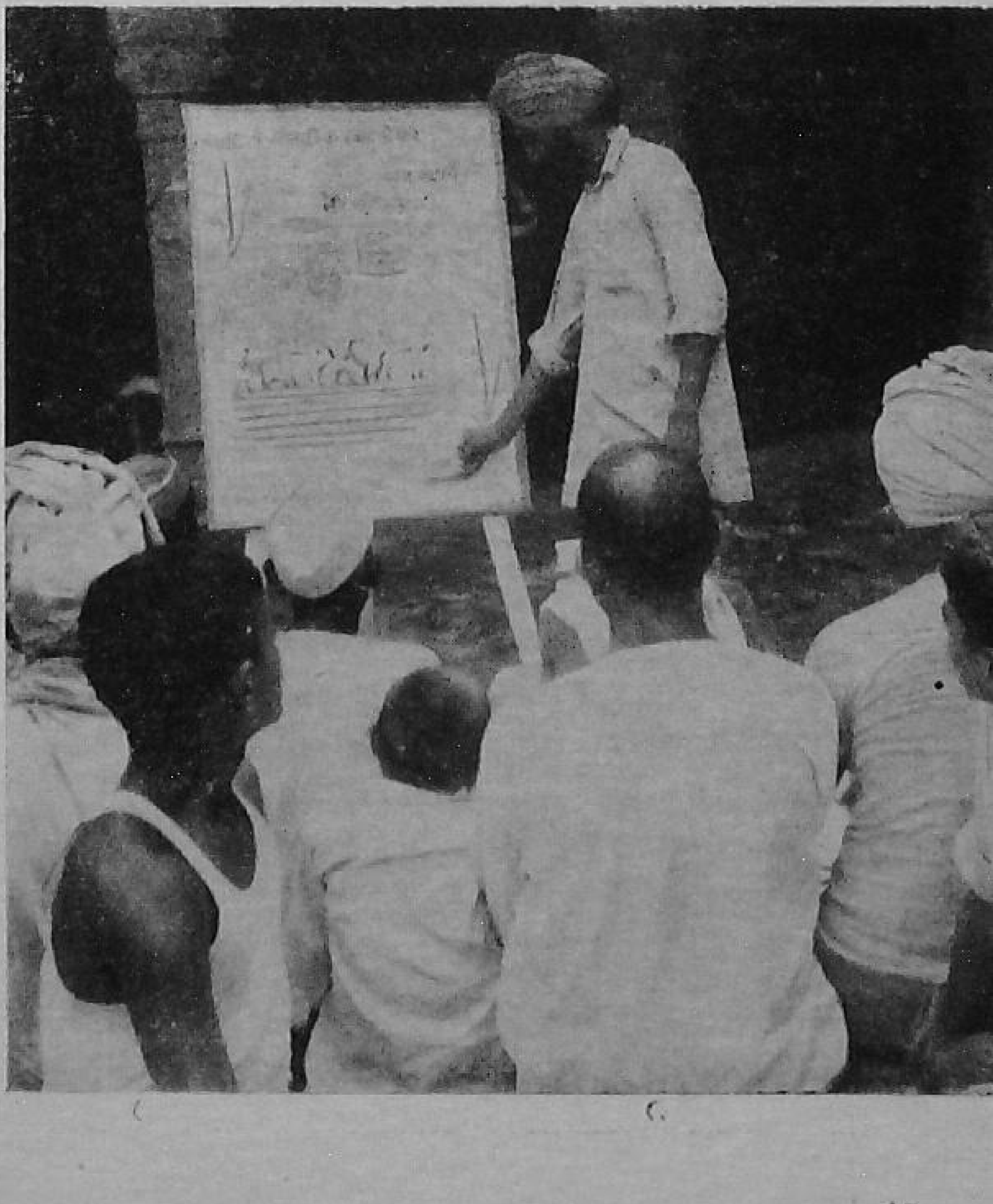
WHILE explaining a new practice to farmers if simple visual aids like the black-board, the flannelgraph and the flash cards are used, farmers learn more of the new practice in a short time and remember it longer than when only the spoken words are used.

A common wooden black-board is normally used to fix the cloth piece for a flannelgraph, or to pin photographs and pictures or to draw figures with a chalk. An Extension worker has to carry this board from village to village and from one locality to another within the village. Generally, this being heavy and of large dimensions, and the villages being inadequately connected by good motorable roads, it is very difficult for an Extension worker to carry the board along with him. Hence, it is desirable to have a board which is light, easy to carry and which serves the purposes of a black-board, flannel-board and picture-board.

A good portable board should be easy to set up, handy, simple to prepare, durable, and cheap. The materials used in its construction should be available locally The author has designed such a multi-purpose portable board under the guidance of Dr. P. C. Raheja.

To make this board, four pieces of well polished $\frac{3}{4}$ inch thick *deodar*, each 15 inches × 20 inches in size, are joined together with the help of six hinges, as shown in the figure. Four 'U' shaped tin holders, seven inches × $2\frac{1}{4}$ inches in size are provided to hold the four planks in position when the board is unfolded.

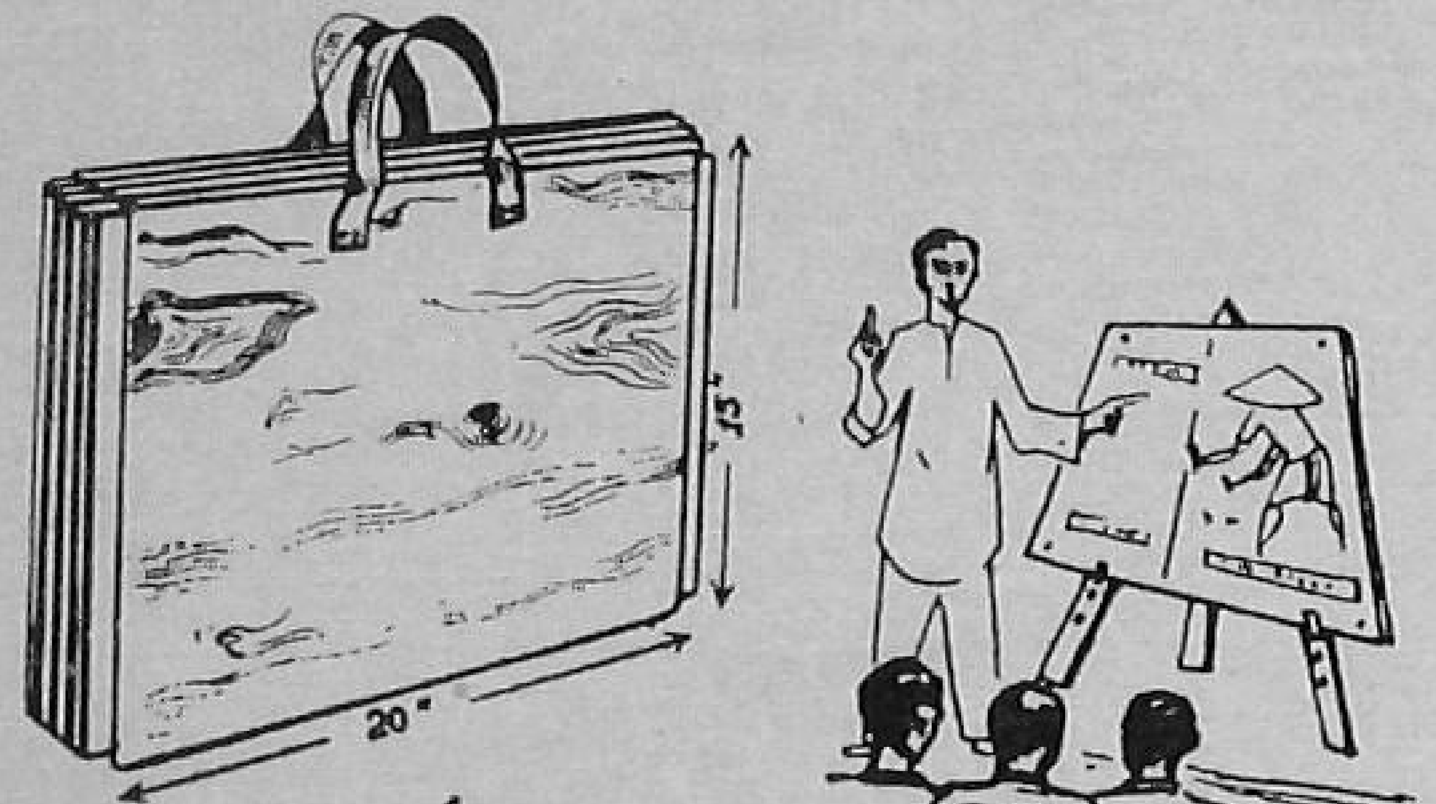
A Gram Sevak using the multi-purpose board



The handle is made up of two leather straps, each one inch wide and eight inches long. A hook is provided to hold the planks together while transporting the folded board. The board weighs only about eight pounds. It costs about ten rupees, and village artisans can prepare it from locally available materials.

When painted black on one surface, it can be used as a black-board. Pictures and drawings can be pinned on to the other surface. After the exhibition of these pictures, the Extension worker can pin the flannel cloth over the pictures, and use it as a flannel-board. The flannelgraph cut-outs can be accommodated within the folds of the board while transporting it from one place to another.

The design of the board can be modified to suit particular requirements.



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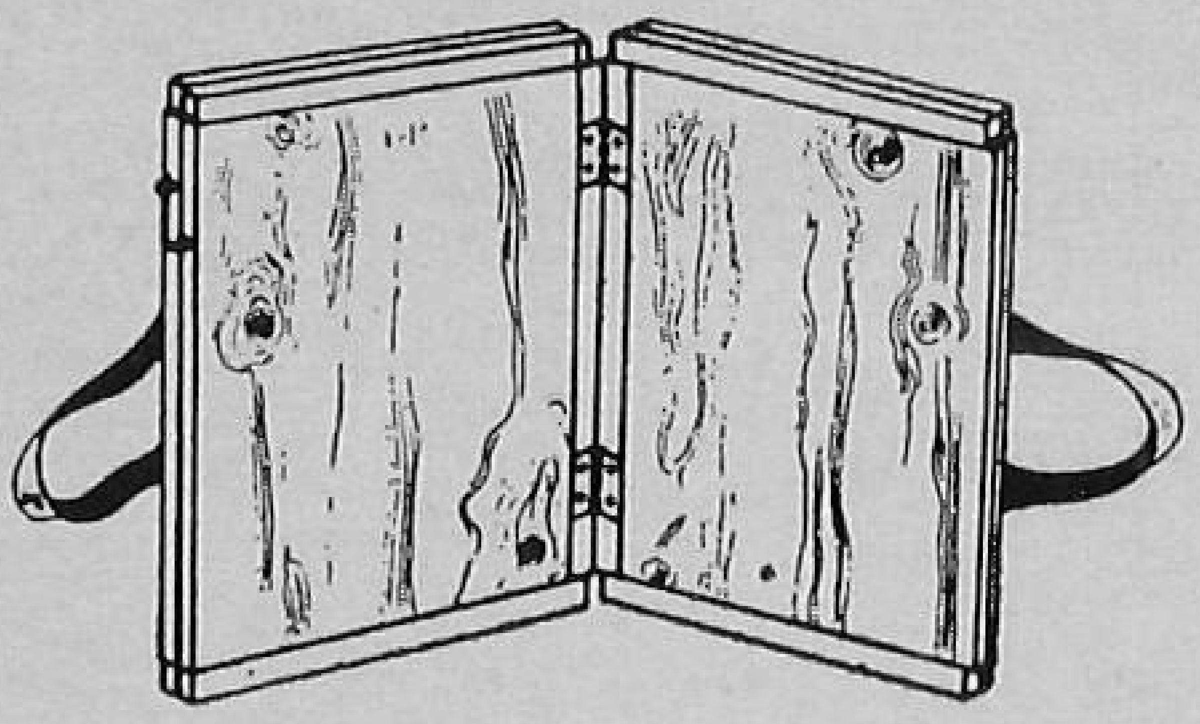

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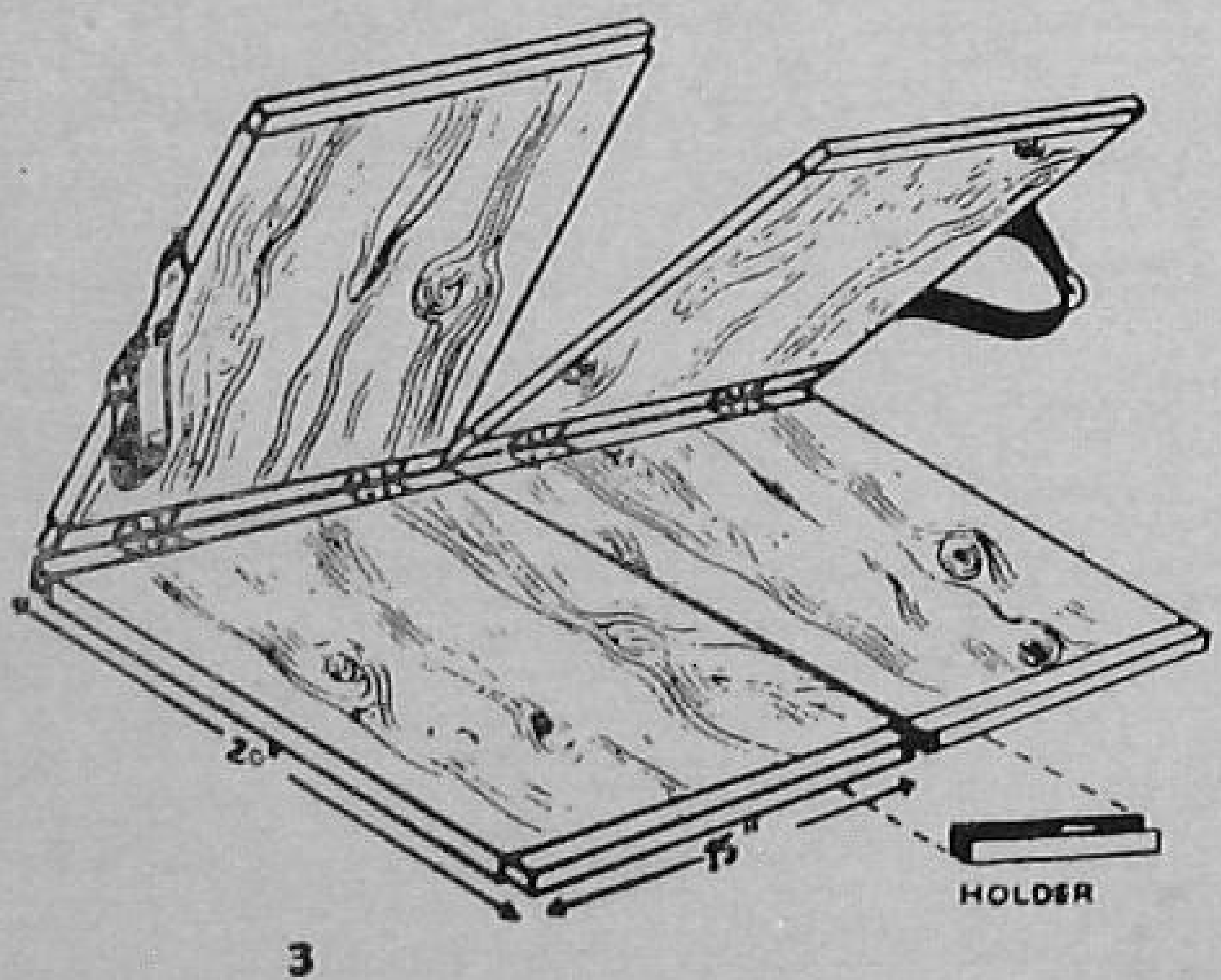

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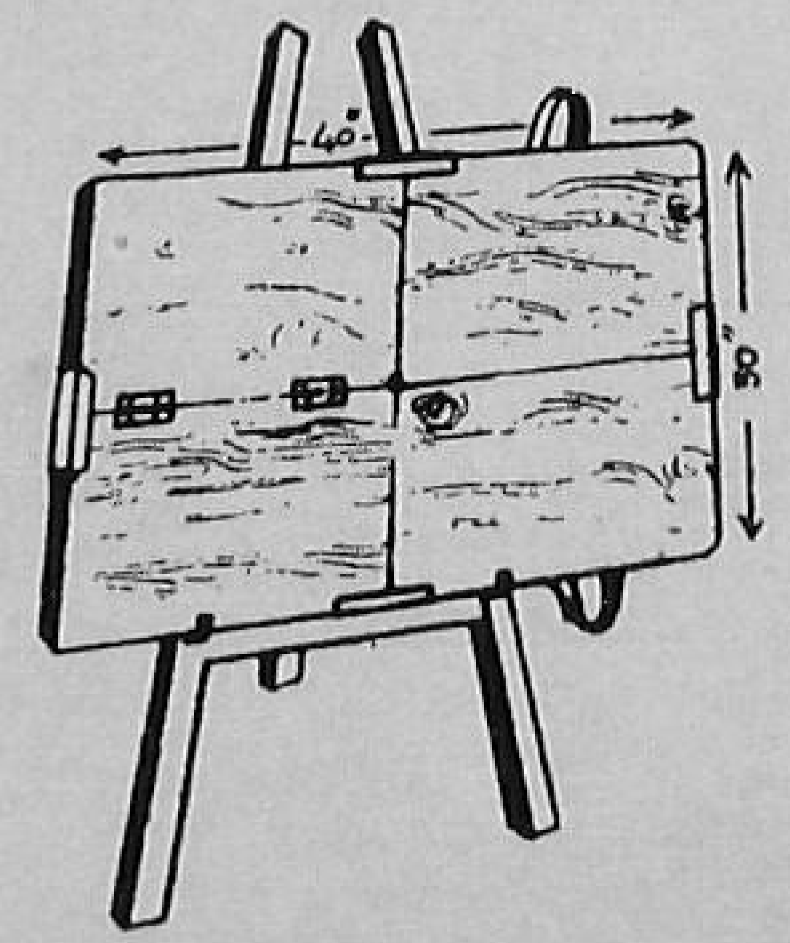

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1. The multi-purpose board ready for transporting 2. The board half unfolded 3. The four wings of the board 4. The board set up for use. Mark the tin holders fixed on the sides to keep the wings in position

EAT MORE GREENS

They are highly nutritious

RAJAMMAL P. DEVADAS

THE leaf of a plant is the store-house of many nutrients essential for our body. It is the leaf wherein all the food factors in the plant—proteins, carbohydrates, fats, vitamins and mineral compounds—are synthesized. Minerals like calcium and iron, and vitamins A, B_2, C and K are present in enormous quantities in the cells of the leaf. The leaf also contains cellulose and moisture which help stimulate intestinal action and cure constipation.

When we eat green leaves, we directly consume the carotene which they contain. Carotene is converted into vitamin A in our body and can be used immediately if needed or stored in the liver for future use. Vitamin A maintains our eyes bright, growth normal and intestinal tracts and respiratory organs in a good condition. It gives us resistance against diseases. Lack of vitamin A in the diet of children retards their growth, causes sore eyes, rough skin, unhealthy hair and a constant susceptibility to disease.

The vitamin A content of greens varies according to the variety and the season. On an average, four ounces of greens contain 2,000 to 12,000 International Units of vitamin A which are adequate to meet the daily needs of a person.

Greens are also reservoirs of vitamin C which is essential for growth, for the normal functions of the body cells, connective tissues, blood and bones, and for healthy teeth and gums. In its absence, we find bleeding gums, pain in the joints, retarded growth and susceptibility to infection and delayed healing of wounds.

Since vitamin C is destroyed by heat in cooking, it is better as far as possible to eat raw green leaves.

Vitamin B_2, or riboflavin, is also present in abundance in the greens. It is necessary for the respiration of the cells and for the growth and normal functioning of the intestinal tract and blood. Its deficiency causes sore tongue and mouth and vascularization of the eyes.

Greens also supply a good amount of calcium, which is badly lacking in many Indian diets. Calcium is needed for healthy bones and for resistance to infections. In its absence children suffer from rickets, pigeon chest, irritability and retarded growth. Their teeth become bad. Lack of calcium in the diet causes trouble in child-birth due to osteomalacia.

Most of the iron the body needs can also be had from the green leaves. Even nutritional anaemea can be cured by the green leaves. In all these, the nutritive value of the greens ranks with that of milk and eggs, which are beyond the reach of many people in our country.

Green leafy vegetables keep people healthy and help children grow strong.

Chotti chaulai

Bari chaulai

They look good, taste good, are easy to grow, cheap to buy and can be cooked quickly. Greens, therefore, are a boon to the vegetarians, the poor and the vulnerable groups—newly weaned, and growing children, pregnant and lactating mothers, invalids, infirms and convalescents. It is recommended that every person should consume at least four ounces of green leafy vegetables every day.

Greens are most useful in reducing-diets. Without increasing the bulk of starch and calories which lead to fattiness, they satisfy appetite, quench hunger and supply the essential nutrients.

HOW TO COOK GREENS

The green leafy vegetables should be used immediately after they are harvested or brought from the market. If they become wilted, their nutritive value is lost. If they have to be stored for a day or so, then they should be wrapped in a cloth or a banana leaf and kept in a cool, dark, damp place away from dust and flies.

Greens should not be cut unless absolutely necessary. They should never be soaked in water as water dissolves and removes valuable nutrients like vitamins C and B_2 and minerals. They should be only washed in a pot of water before cooking, to remove the dirt. After washing, they should be immediately cooked in as little water as possible. Usually the

water remaining in the leaves after washing will be sufficient for the purpose. If any water is left after cooking, it should be used for preparing soup or sauce. Greens should be cooked without stirring in a covered container for the shortest time, not more than five to seven minutes. Steaming is the best method of cooking them. Soda-bicarb should not be added while cooking greens to preserve their colour, because it is detrimental to their nutritive value. The addition of strong condiments is also harmful. Greens should be served immediately after they are cooked and leftovers should not be used for the next meal.

A number of delicious dishes like raw salads, *chutneys*, *dhal* combinations and curries can be prepared with greens. They can also be cooked with meat or fish. Though the fried preparations like *bhujias* made from greens are tasty, they are not nutritive.

The use of greens in diet is by no means foreign to any tradition. Leaves and plants have been the life-giving foods for men and animals from time immemorial. The ancient *sadhus* used to live only on green plants. There is a Tamil legend about a poverty-stricken poet's wife making a feast only with rice and green leafy vegetables. She made one preparation with the tender leaves, another with mature leaves, a third with the stalks and stems, and a fourth with the roots.

Besides the common greens like the lettuce, spinach and cabbage available throughout the world, in India we have in addition some other unique ones. These are the large number of "jungle" or "wild" greens which are not cultivated, but are found in plenty in the fields, meadows, and along the banks of rivers with weeds

Khada amaranth

Spinach

and fodder plants. These are familiar to the villagers, for whom they are the only vegetables available within their budget.

Although there is such an abundant supply of greens in the country, their consumption is not as high as one would expect. Random dietary surveys carried out during 1935 to 1948 in certain parts of the country show that out of about 20 ounces of food consumed by a person every day, greens form a very small part. This is shown in the following table:

Daily consumption of Green Leafy Vegetables per person

State	Ounces
Assam	0·2 to 2·0
Bengal	0·2 to 0·8
Uttar Pradesh	0·5 to 1·6
Bihar	0·2 to 1·0
Bombay	0·3 to 1·8
Madhya Pradesh (formerly CP)	1·5
Madras	0·1 to 1·0
Mysore	0·5 to 1·3
Orissa	0·3 to 1·4
Punjab	0·1 to 0·4

The reasons for this low consumption may be the lack of knowledge regarding the nutritive value of greens, and the established beliefs that these cheap leaves are foods fit only for the farm animals.

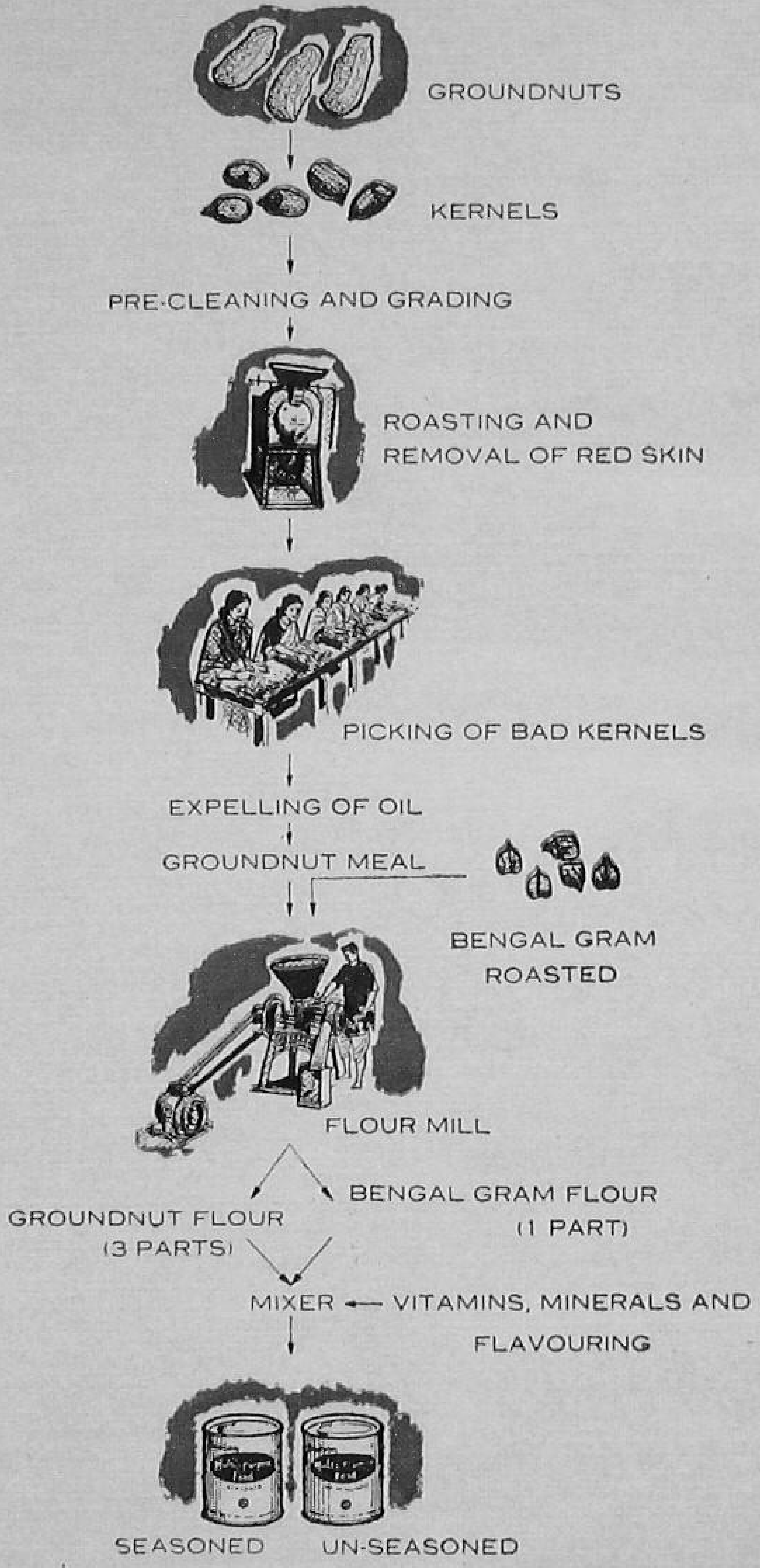
In the present times when the nutritional status of the people in the country is low, inclusion of green leafy vegetables in the daily diet will go a long way to improve it.

M P F

—A PROTECTIVE FOOD FOR THE PEOPLE

V. Balu

Manufacture of INDIAN MULTI-PURPOSE FOOD



THE Indian Multi-Purpose Food (MPF), a new, cheap yet highly nutritious food-supplement, developed at the Central Food Technological Research Institute, Mysore, has now made it possible for the undernourished millions in the country to add more proteins to their daily diet at a little extra cost.

MPF costs only eight naye paise per two ounces or ten tea-spoonfuls. It mainly consists of groundnut meal from which the oil is extracted. MPF also contains Bengal gram flour and specially added minerals and vitamins. Groundnut meal is normally not used as food, hence MPF is an addition to the country's food resources. More than three million tons of groundnut meal is now being annually used in India mainly for feeding livestock and as manure. If converted into MPF, it will help to supplement the diet of 30,000,000 people.

Striking results were observed when MPF was used by the Madras Municipal Corporation in the mid-day meals of school children. Children who were given one-third ounce of MPF daily, in three months put on 8·9 pounds of weight and increased 0·8 inches in height in contrast with those who were given normal mid-day meals consisting of rice and *dahl* soup and who put on only 3·5 pounds of weight and increased 0·1 inches in height. The results impressed the Corporation authorities so much that now they have decided to use MPF regularly in the mid-day meals of 10,000 children.

MPF is not a medicine. Its use requires no change in eating habits as it is used in combination with other foods

and it does not drastically change the taste of the food articles. MPF is available plain, or mixed with spices and salt as seasoned MPF, or mixed with skimmed milk powder. Seasoned MPF can be used as *chutney* powder, or can be mixed with other ingredients in the preparation of *uppama*, *kichri*, *curry* and *dahl*. Plain MPF mixed with wheat flour can be used for preparing *chapaties*, and can be cooked into a porridge. MPF increases the nutritional value of all the foods in which it is used.

MPF is very useful for supplementing the diet of children and expectant and nursing mothers. It has an amazing food value. Two ounces of MPF provide 100 calories and the following nutrients:

Protein	12	grammes
Calcium	190	milligrammes
Phosphorus	234	milligrammes
Iron	1·5	milligrammes
Vitamin A	857	International Units
Vitamin B1	0·4	milligrammes
Vitamin B2	0·4	milligrammes
Nicotinic acid	4	milligrammes
Vitamin D	71	International Units

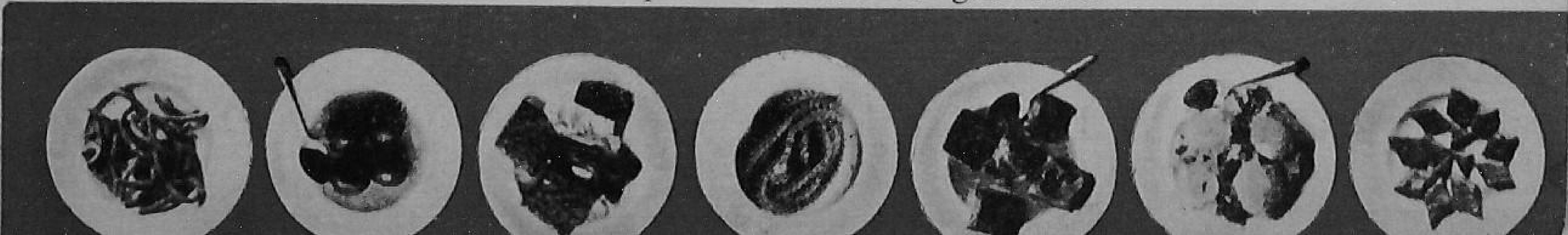
Protein deficiency conditions in children between the ages of two and six have been cured with MPF and skimmed milk powder. Investigations conducted at the Nutrition Research Laboratories, Coonoor, and at many other hospitals in the country have shown that MPF is highly effective in curing *kwashiorkor*, the protein deficiency disease. Industrial canteens in different parts of India are now using MPF; a significant increase in the efficiency of industrial workers has been noticed in one area.

The Central Food Technological Institute, where a pilot plant with a capacity of producing one ton MPF per day has been installed, has distributed over 1,50,000 pounds of it to different institutions in the country.

Various States in India have decided to use MPF in police canteens, hospitals and other centres and have also expressed interest in setting up manufacturing units for its large-scale production. The Government of Madras has already decided to set up a factory with a capacity of producing ten tons MPF per day. MPF produced by the proposed plant will be used by the State Government to supplement the mid-day meals of nearly seven lakh school children.

MPF being used in an industrial canteen

The Central Food Technological Research Institute, Mysore, has evolved a formula for making biscuits with MPF. A biscuit factory of Calcutta is now manufacturing such biscuits which cost less and at the same time contain thrice as much protein as ordinary biscuits. This is of great importance, for a person in India hardly gets 45 grammes of protein from his daily diet, although he requires atleast 65 grammes.



ANAKSHARASURAVADHA

Yakshagana that spreads the message of Extension

The cast of the Yakshagana

NOTHING gives more pleasure to the villagers of Karnataka than the oldest folk dance drama *Yakshagana*. We in the Mandya Extension Training Centre have successfully adopted this folk dance-drama to spread the message of Extension in the villages.

Yakshagana has a unique appeal to all. The educated are attracted by the verse, the illiterate by the *abhinaya* and the dialogue. The theme of the dance-drama is invariably taken from the *puranas* and *mahakavyas* and the songs are composed by scholars. Though the origin of *Yakshagana* cannot be traced, it was known to have been popular before drama was introduced in Karnataka.

One of the important features of *Yakshagana* is the *bhagwathars* or the group of background musicians who play on musical instruments or sing. The common instruments are *thala*, (cymbals) *maddale* (finger drum), and *mukhaveena*. In some parts *chande* is used and occasionally *thamate* (large drum) is also brought into the play.

Yakshagana is enacted in the open on a platform decorated with green leaves. Two *panjus* or *mashals* (torches) are used for lighting the stage and a shawl held across serves as a curtain. Elaborate stage arrangements are avoided. The costumes consist of crowns and ties made of wood. The actors wear rich-coloured *saries* and *dhoties*, and the *gajje* is invariably worn on the feet by the characters. The costumes are decorated with pieces of mirror and *suneri* which dazzle in the dull light of the *mashal*.

The face make-up consists of rich, lemon-yellow colour for the good characters and green with red for characters representing demons. The eye sockets are painted rich green, and are encircled by white dotted lines. Both male as well as female roles are played by men. The audience is able to distinguish the characters by the variations in the costumes and the make-up.

Our *Yakshagana* is named *Anaksharasuravadha*. In it, the factors contributing to the backwardness of the country are personified as under:—

Illiteracy	Anaksharasura — the demon king of illiteracy
Poverty	Daridrambe — the demon queen of poverty
Jealousy	Asuyakumara — the demon prince of jealousy
Diseases	Kolkasura — the demon of dirt and disease
Ignorance	Dushtabuddi — the demon of wicked mind.

The story of the *Yakshagana* is as follows:—

In several parts of this land Anaksharasura and his tribe are in power. The people, since long having been victimized by him, represent their grievances to Bharathambe (Mother India) who creates two persons, the Gram Sevak and Gram Sevika, to fight the evil and redeem the people. The Gram Sevak and Gram Sevika undergo training in their childhood in an *ashram* to learn the philosophy and the techniques of Extension. Endowed with various abilities, knowledge and skills to tackle Anaksharasura and his associates, they go out into the villages to work with the people and in the end successfully bring to an end the Anaksharasura dynasty.

The *Yakshagana* commences with prayers to Lord Vinayaka and goddess Saraswati. Their blessings are invoked by the *bhagavathars* in the traditional way.

The demon Anaksharasura is lead on to the stage from the front through the audience with the torches ablaze and the drums beating in full. At this time some resin powder is thrown on the *mashals* which leap into new flames. Together the scene has a thrilling effect on the audience.

Then one of the *bhagavathars* enters into conversation, indirectly introducing the demon king and the situation to the audience. At this time Anaksharasura declares that he is the unchallenged monarch of Bharat. He has been keeping such a good hold on the people with the assistance of his minister, commander, able son and wise wife that they have been enjoying perpetual ignorance, poverty, ill-health, petty jealousies and that those who raised their heads in revolt, have been put down then and there. Then he summons his minister and commander to the court. The two new characters are brought to the stage, once again in the traditional way and are introduced by the *bhagavathars*. After a brief conference with them, the king announces his desire to intensify his rule and to invade new territories to add to his glory.

Next, the prince and the queen are brought to the stage, who enjoy a court dance with the king.

The oppressed citizens appeal to Bharathambe and seek her help in putting an end to the tyrannical rule of Anaksharasura. Bharathambe assures them that she would create out of her energy two persons, the Gram Sevak and the Gram Sevika, under whose guidance people should cooperate and fight the evil rule.

The Gram Sevak and the Gram Sevika take birth in the land and are brought up in an *ashram*, an Extension training centre, where they acquire knowledge and learn skills to meet the challenge of the demons. They also learn the methods and techniques of Extension. At the end of their training the Gram Sevak and the Gram Sevika are blessed by the staff with certain *ayudhas* (weapons) like a lantern-crown to meet the darkness of ignorance, a giant pen-spear and a slate-shield to fight illiteracy.

So equipped, the Gram Sevak and Gram Sevika work with the men, women and children of the land and meet and slay the minister, the commander, the prince and the queen. Anaksharasura is also killed ultimately.

The traditional appeal, the conventions, the dress, the music, the witty conversations and the treatment of the story all add colour and life to this *Yakshagana* which is extremely popular with the villagers.

THE FOLK SONGS OF ASSAM

PRAMILA PANDIT BAROOAH

THE folk songs of Assam essentially throw light on the culture and the sentiments of its people. They are related, in most cases, with the rites and festivals of the land, and are natural, not in the least spoilt by superficiality, whether sung in villages or in towns.

There are many kinds of folk songs in Assam. Each kind has its own beauty and keeps the atmosphere lively and cheerful.

The Bongeets. The mountains, woods, rivers, plateaus, all have given birth to the *bongeets.* The gleaner sings a *bongeet* as he collects the crop, the spinner hums it while working in mulberry fields and the fisherman sings it as he awaits to draw his net in. *Bongeets* inevitably result from free emotions and self absorption. Most often they have a melancholious emotion expressed deeply with passion in a mystic way.

Following is an example :

"I cannot fix my mind in my home,
O my love !
I cannot fix my mind in the paddy land,
My mind wants to fly, as the roving cotton."

The Nawariageets. Assam is a land of rivers and the Assamese love to move about in their little boats. While paddling along they are always seen singing the *nawariageets* or waterman's ballads. These songs are also an expression of spontaneous joy.

The Baramahigeets. These songs are about seasons, though not belonging to the boatman, mainly describe the life on the rivers. For example, a *baramahigeet* describes the superstition of women regarding their husbands out on the river.

Biya Nams. These are the marriage songs. An Assamese marriage ceremony

is full of music. At every stage of the celebration, from the early negotiations to the consummation, there is a song appropriate for the occasion. These songs directly or indirectly depict the marriage scenes of Hara-Gauri, Ram-Sita, Usha-Aniruddha, Krishna-Rukmini, etc. Thus, they give a spiritual touch to every occasion. The following are some examples:

"Do not weep, O little girl
do not scatter your necklace,
Truly shall I
Unite you with Madhaba."

"O my dear lady, carry this curd, milk, *ghee* and honey
At Choudary's house is a maid as lovely as pomegranate
We want a ripe pomegranate but you give a *bel*
We want scented oil to put in *telar bhar*
This *ari* fish wriggles so, it might hurt our fingers
It will go in *telar bhar* along with the ornaments
Our maid splits areca into the form of *sengeri* blossoms
She is born of respectable parents
Hearing of her, our young man has sent these ornaments
Today is *telar bhar*, tomorrow is his marriage
His father is sitting amidst a number of persons
Going there you will find the gate of Rukmini and then put down the *telar bhar*
Rukmini will ask whose it is : say from Dwarka has it been sent."

Besides, there are other marriage songs which are wholly sentimental. Some of them are composed by the women on the homely background of the family. But some marriage songs having the same tune are of teasing nature and are sung by the two parties. At times they are nonsensical and full of personal, silly and quick retorts. Following is an example :

"O swarthy fellow, salt and *amlaki* (*amla*) do you taste,
salt and *amlaki* do you taste.
You did penance in some past life,
a beauty like our Sita to get !"

Then comes a provoking retort :
"See how they are offering her,
a *chereki* of bamboo strips,
Dark and bow legged as she is !
We wonder if our golden faced groom would take her at all,
She is so shabby and spoilt alike."

Nichukani geets. These are the lullabies in Assamese, usually fanciful and imaginary in composition, putting forth a delicacy of sentiment. They are generally meaningless but the ideas in them are typically those belonging to the child. Quite a number of them are addressed to Jonbai (Moon). For example :

"Jonbai dear, let me have a needle.
Why a needle?—to sew a wallet.
Why a wallet?—to fill with coins.
Why coins?—to buy an elephant.
Why an elephant?—to ride about.
Why ride about?—to become a big person.
Why a big person?—To beat the drums in the evenings—
dudum—dum—dudum—dum."

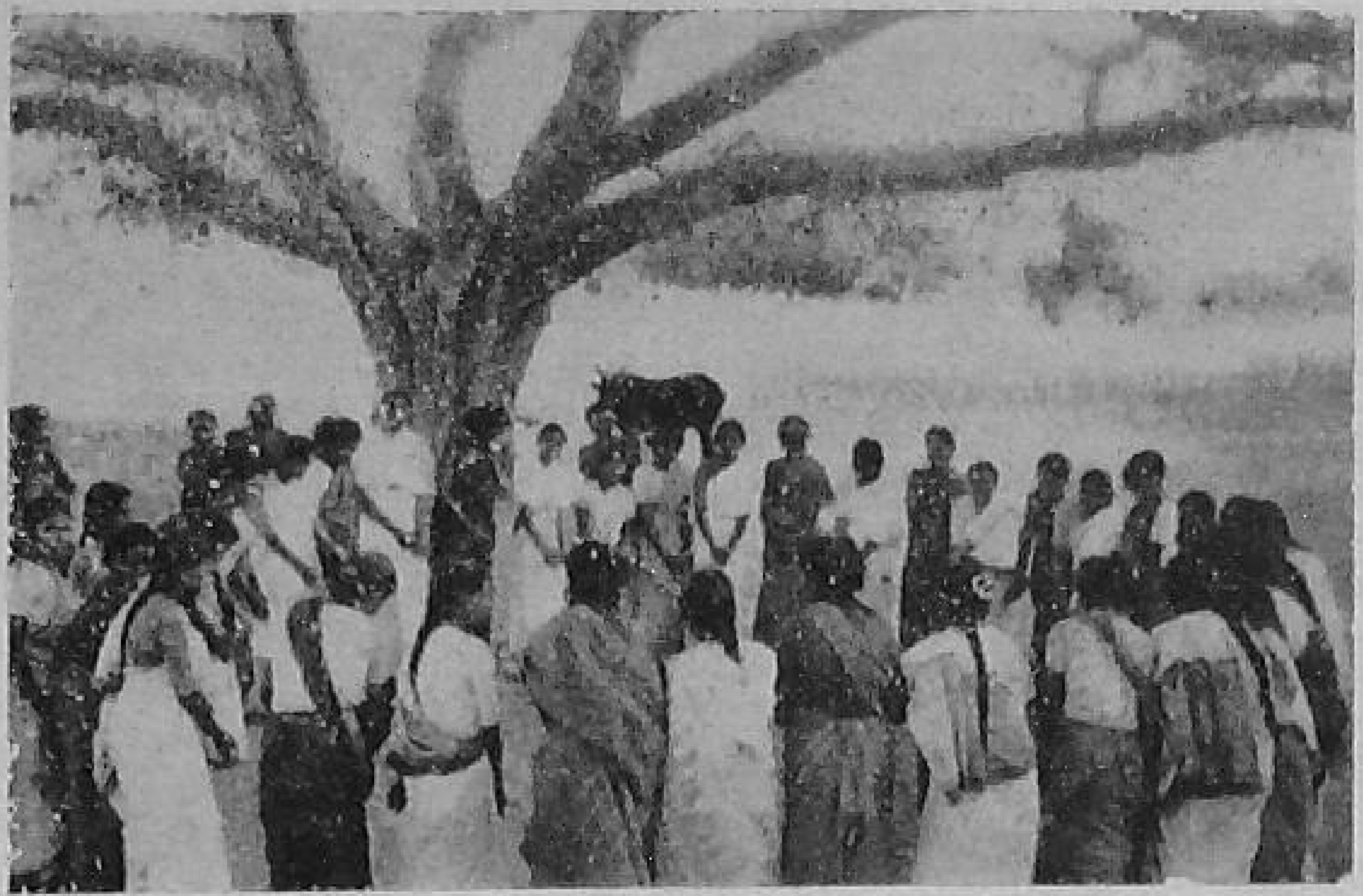
The Borgeets. These popular songs are also known as Vaishnava devotional songs. They are both spiritual and intellectual. For example :

"Listen to the mysterious message, O soul,
Thou art the home of pure wisdom,
Krishna is eternal, the pure enlightened one,
Do not forsake his shelter."

Other folk songs of Assam relate to the driving away of insects and sowing of seeds, reaping of harvest, etc. Side by side with these are songs sung to the tune of the indigenous musical instrument called *tokari*. These songs are of a light nature, witty and mirthful.

Such are the Assamese folk songs, simple yet grand, enjoyable for one and all.

VILLAGE CAMPS OF KALLUPATTI HOME SCIENCE WING



L. SHAKUNTALA BHARATI

VILLAGE camps are very effective in giving practical training to the Gram Sevika trainees. Such camps of two to four weeks' duration are regularly organized by the Kallupatti Home Science Wing to acquaint the trainees with village situations, the jobs they would have to undertake as Gram Sevikas and the various problems they would have to face in the field. These camps are very helpful in evaluating the aptitude, ability and skills of the trainees, and also in evaluating the training programme itself.

A village camp of a fortnight's duration was recently organized for the third batch of the trainees of the Home Science Wing. The trainees were divided into two groups of four each and were posted in the neighbouring Usilampatti and Tirumangalam Blocks.

The Usilampatti group along with one Assistant Instructor camped in Doddappanickenpatti village. Five neighbouring villages were selected and two trainees worked in each village. Some common projects were also undertaken.

The Thirumangalam group camped at the Block headquarters. Each trainee of the group was allotted one village to work independently, and a joint project was also undertaken.

Villages of varying conditions were selected for the work of the trainees so as to give them experience of different situations.

The Gram Sevikas working in the Blocks introduced the trainees to their respective villages on the first day. They were made familiar with their job charts and targets were fixed for them. During the first two days, each trainee conducted a survey of the village in which she was working. Details about the food habits of the villagers, their income, social customs, medical facilities available in the village, literacy percentage, etc., were collected.

The project undertaken by the trainees consisted of demonstrations of better home arrangement and home decoration, improved methods of cooking, preservation of food, kitchen gardening, and conducting Balwadis and other child-welfare activities. Ragimalt, Brano, sprouting of gram were introduced in many homes. Digging of soakage pits, compost pits and trench latrines, and mass sanitation campaigns were carried out effectively with the cooperation of the villagers. The trainees treated the villagers for cold, fever, stomach pain and other common ailments with simple home remedies. The literacy classes, demonstrations of spinning, making garments, darning of torn clothes, patching, and bag-making aroused the interest of many village women.

(Continued on page 28)

TRAINING IN VILLAGE WORK FOR GRAM SEVIKAS AT SAMALKOT

V. THULSAMMA and A. PURNAMMA

THE training of a Gram Sevika must equip her to put theory into practice, keeping in view the needs of the village homes. A Gram Sevika has a three fold job to do in the villages :

1. Making village women conscious of their role as creators of better living conditions.
2. Helping them derive the maximum benefits from facilities provided under various welfare schemes like the Maternity and Child Welfare Centres, Family Planning Centres, etc.
3. Developing enthusiasm in them to take the responsibility for maintaining the village organizations, executing the welfare schemes, and to adjust themselves to the changing environment.

With the object of fully equipping the Gram Sevika trainees to carry out their duties successfully, a planned programme of village work is implemented in the Samalkot Home Science Wing. This programme is carried out in three phases.

1. Survey

The trainees survey the villages in groups to obtain particulars about the families, their food, health, housing, work, etc. If such surveys have already been made, the particulars from those surveys are first studied, and information regarding the women and children is gathered as under :

Number of families in each village.

Number of members in each of the families—men, women and children.

Occupation of these members.

Number of women who know how to read and write.

Number of women who can sing.

Number of women who can draw *Kolams* (floor decoration).

Number of women who know needle-work and knitting, etc., etc.

2. Arousing Interest

The next step is to arouse the villagers' interest in the programme. The trainees discuss the programmes for women and children with groups of five to ten village housewives.

To further interest the members of the group they organize planned demonstrations on two or three important aspects like constructing a smokeless *choolah*, digging a compost pit or a soakage pit, preparing a doll or stitching a garment.

These demonstrations are further discussed with the village women. During the discussion, the women offer many suggestions and based on these, a group of them are taught various crafts useful for them. These include tape-weaving, mat-making, palmira-fibre work, basket-making, doll-making, etc. By learning these crafts they can earn extra income after obtaining a loan or a subsidy under the Cottage Industries Scheme. Learning crafts

like making *razai* from old cloth pieces, and foot-mats from palmira fibre also helps the women to improve their living conditions. The knowledge of stitching garments, mending clothes, knitting, etc., is also very useful for them in their daily life.

3. Sustaining Interest

Much effort is needed to sustain the interest of the village women in the programme. Arrangements are made to engage the children in play when the women come to take instructions. For this purpose home-made toys are made available and new games are taught to the children.

The Gram Sevika trainees of the Wing, besides these activities, devote an hour a day regularly to home-visits. These visits are so planned as to cover all the homes in all the villages in the Block.

Making *choolahs*, spraying insecticides, laying out flower-gardens, installing medicine-chests and decorating homes are a few of the activities that the Gram Sevikas undertake during their home-visits.

According to the sources and cooperation of the village community, the *Mahila Mandals* are provided with utensils and small *atta* tins for demonstrations; deal-wood boxes; registers; charts and pictures on themes like "Mother and Child Care", "Five Year Plan", "Women's Role in Building up the Community", "Daily Food", "Healthy Babies"; a thermometer; a small medicine-chest; a hot-water-bag; an ice-bag; a set of simple tools; books; album for *Kolams*; a note-book for songs; and cash amounts as subscription to the weekly "Andhra Prabha" in which the young girls between the ages of 15 to 25 are much interested.

Balwadis and children's activities are given special attention. At least six members of the local girls' club are given training in children's activities so that the Balwadi is looked after properly even when the Gram Sevikas are absent.

The Gram Sevikas also work among the children of the local schools in cooperation with the school teachers. They see that provision is made for the supply of safe drinking water in the schools. If necessary, they approach the education department also. They organize children's clubs in which all children whether they attend a school or not are enrolled as members.

It is proposed to provide mirrors in each class room so that the children become conscious of their appearance before entering the class.

It is also proposed to award a prize to the best student of a class for punctuality and general up-keep. The prize will be a beautiful little blue bag stitched by the trainees.

VILLAGE CAMPS

(*Continued from page* 26)

To bring home the idea of improved and happy family life to the village folk, the trainees made house to house visits and individual and group contacts. Visual aids like flannelgraphs, flash cards, puppet shows were effectively used by them. They also took part in cultural programmes like singing *bhajans*.

The villagers welcomed the trainees on the first day with certain amount of indifference and hostility. But soon they understood that the trainees were there to help them, to guide them and to share their joys and sorrows, and gave their full cooperation.

The trainees learnt how to handle a village problem independently. They gained a valuable experience of working in cooperation with the Block staff. At the same time the Home Science Wing authorities were able to judge the aptitude, skill and abilities of each trainee on the spot.

The bamboo poultry house

NEWS FROM TRAINING CENTRES

Cheap yet useful—

POULTRY HOUSE OF BHAVANISAGAR

S. Rajan

THE Bhavanisagar Rural Extension Training Centre has developed a cheap bamboo poultry house suitable for village conditions, costing about Rs. 20. It accommodates 20 to 25 birds.

The house which has a floor space of $7\frac{1}{2}$ feet $\times$ $5\frac{1}{2}$ feet is constructed from split bamboos. Its roof is made of *jambu* or *korai* grass thatching which is locally available. A sunporch, an egg box where the hens can lay eggs in a dark cool place, feed boxes and a water trough made from a split bamboo are provided in the house. The doors have locking arrangement.

The house is built over a pit in which the droppings of the birds are collected to turn into manure. To prevent odour coming out of the pit, hydrated lime is used as a deodorizer.

The design of the house is so simple that a village carpenter can construct it within one and a half days.

Besides being cheap and simple in construction the poultry house has many other added advantages:

1. It occupies a smaller floor space.

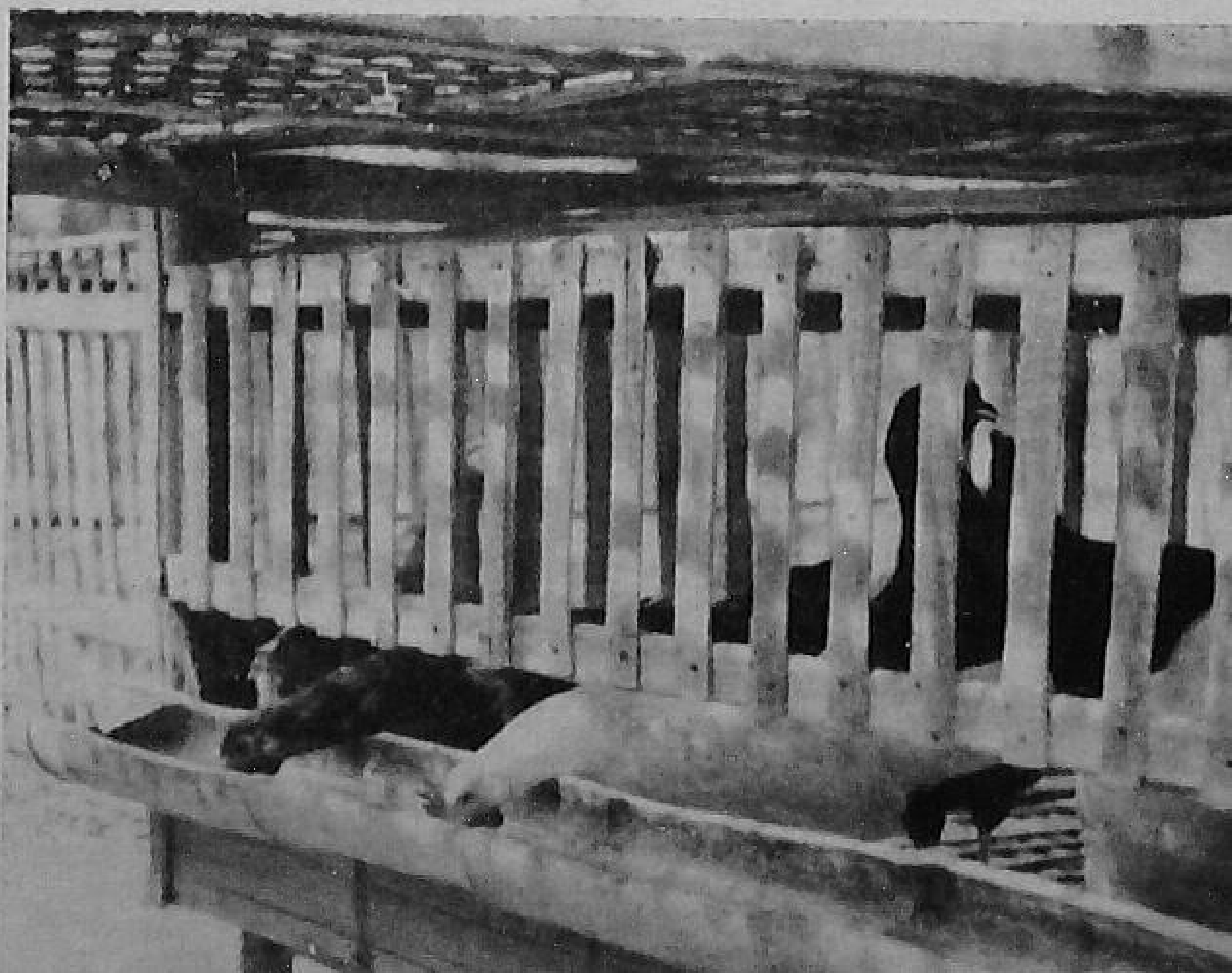
2. Because of the arrangements made in it for feeding and watering the birds, a farmer needs to spend only ten minutes everyday for taking care of the birds.

3. All the droppings of the birds are conserved and valuable manure is obtained from them.

4. Birds reared in this house do not have worms.

5. The house can be easily dismantled and shifted from one place to another.

The water trough of the poultry house



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